not requiring, as earlier religion had supposed, constant support and regulation from its Creator.

Many philosophers and many religious leaders have been less quick to accept and adapt themselves to the new revelation; they have continued to protest and resist and deplore the encroachments and the domination of mechanistic science in every realm. But if, at the present time, the mechanical view of nature is far from being solidly established, if indeed, in respect of the riddle of life, there are current at the present time a great variety of answers, each having its highly competent exponents and defenders, that is in the main due to the further development of the sciences themselves, to the fact that in the various sciences the mechanical view is being found to be untenable; with the consequence that a widespread revulsion against it is the characteristic note of contemporary thought.

The Revulsion against Mechanism

Let us very briefly notice the main features and grounds of this revulsion, taking them in the reverse order of our foregoing recital of the influences contributing to the mechanistic triumph.

In spite of the best efforts on both sides to reconcile religion with science, in spite of a thousand voices of high priests of science and bishops of the churches which assure us that there is no conflict between religion and science, it requires only a little intellectual honesty to see that so long as science maintains the strictly mechanistic interpretation of all the

processes of living things, making of mind merely a useless by-product of organic evolution, it is mere dishonesty to pretend that such science is not in irreconcilable conflict with both